

THREE LESSONS
ON
OUR KOREA MISSION
By REV. P. B. HILL

- I. "Korea: The Land and the People."
- II. "Korean Characteristics and Beliefs,
and Beginnings of Christianity."
- III. "Korean Missions in Action."

Supplement.

Arranged for optional use in Sunday
School Classes and in Mission Study
Classes as a brief course on our own
Mission Work in Korea.

PRESBYTERIAN CHURCH IN THE UNITED STATES
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT

THE FURLoughED MISSIONARY.

Mary Fitch Tooker

Ah! the homeland fields are bonny, and the woodlands lush and green
With the white birch and the fir tree and the elm—they call their queen.
I love them all and know not which one I love the best,
For I'm at home on furlough and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;
I've longed to see the canyon, with its red and golden rocks:
But what I've wanted most of all was to see my mother's face,
And sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,
And sing, "My Country 'Tis of Thee"—the tides surge in my breast.
For there's not a flag beneath the skies so glorious as our own;
There's not a country in the world like our dear, sweet home.

Ah! the Chosen streets are dirty, and the Chosen people queer;
But, after all, they're just like us, and the Master holds them dear.
You ask me if I am going back to face the guns again?
Like soldiers home on furlough, my only thought is WHEN!

I'm going back to the trenches to get another shot.
I fight beside my Captain—if I fall it matters not.
So I'm going back to Chosen and over the seas I'll fare,
My home is in the homeland, but my heart's out there!

(The original of this poem had China in lines 13 and 19. It has been impossible to reach the author with a request for permission to put Chosen in place of China. We have presumed to make the change, and hope the author will not feel aggrieved.—J. I. A.)

I. Korea: The Land and the People.

Rev. P. B. Hill.

The Land.

The land that we are to study is best known to the world as Korea, this being the name of a dynasty that came to an end in 1391 A. D. To the Korean, however, it is better known as "Chosen" (Land of the Morning Calm). It is a peninsula extending southward from Manchuria and Siberia, with the Yellow Sea on one side and the Sea of Japan on the other. It is approximately 600 miles long, 125 miles wide and contains about 100,000 square miles, or an area about equal to that of Kansas.

The Population.

Including the many islands that dot its shores the population is estimated at fifteen million. This population is composed of several hundred foreigners, most of whom are connected with the missionary enterprise, the native Korean, several hundred Chinese, most of whom are merchants or truck gardeners, and numbers of Japanese. The latter are steadily increasing in Korea, numbering already up into the thousands. There are, of course, the regular Japanese government officials, soldiers, postoffice and customs employees, bankers and large business men, but the greatest increase has been in the number of shop-keepers and farmers. Japanese immigration has been fostered through the Oriental Colonization Company, which furnishes to the Japanese emigrant transportation, a tract of land, seed, implements, etc., for which he can pay in easy installments out of his earnings from the land.

An Old Country.

Geologists tell us that Korea is one of the oldest countries in the world, and surely the marks of age are upon it. The people are the most homogeneous in the world except the Jews, yet comparatively little is known of them and their land in comparison with other countries. Tradition has it

that their first king descended from heaven between five and six thousand years ago, and from the neighborhood of the "Ever White Mountain" in Northern Korea, where he descended, he ruled the land with equity and wisdom. Their written records run back for 4,300 years, and the destruction of many of these records a few years ago is an irreparable loss to the Korean people and to the world. The original inhabitants undoubtedly came from China. Their traditions, proverbs, customs, language and appearance indicate this, and a statement in early Chinese history tells of this land affording an asylum for the Viscount of Ki, who retreated thither with the broken remnant of his defeated army, and no Korean of the past generation ever tires of telling the story of the mighty Ki Ja, and no traveler is considered to have quite seen Korea until he has visited the grave of Ki Ja near Pyeng Yang and thus said by implication, "Ki Ja, we are here!"

Climate.

The climate of Korea varies from the extreme cold of the north to the genial warmth of the southern extremity, where the warm current that tempers the climate of Japan imparts a kindred blessing to Korea. In the southern provinces of North and South Chulla, where the missions of the Southern Presbyterian Church are located, the climate is very much like that of Virginia and North Carolina. There are, however, two or three marked differences. For example, though the mean temperature differs little from that of the same latitude in America, yet in summer the rays of the sun are far more penetrating, and many a new missionary, failing to take the precaution of wearing a helmet or sufficient head covering for even a short period when exposed to the mid-day sun, has had days, and in some instances, months of dieting and medical attention to recover from an affection not un-

like summer complaint. In the winter the chill is more penetrating than in America, and in the summer, generally from the middle of June till the middle of August, there is a rainy season. Sometimes this season is short and rains intermittent, but words fail to do justice to a real Simon-pure, rainy season. Percival Lowell says: "The sun rarely shines; it is cloudy almost continuously and nearly every day it rains. It stops raining only to gather force to rain again, and the clouds remain the while to signify the rain's intention to return." During this trying time while indoors you look helplessly at shoes, leather bindings and such things turning green with mold, rust tauntingly multiplying on metallic ware, and the housewife knows that dampness such as this is penetrating the guarded precincts of the pantry where American flour and other things are stored; and if one goes out of doors the hot dampness reminds you of the steaming process of a Turkish bath. This does not seem to affect the missionary other than to give him a chance to practice the patience and endurance that he teaches the native in the winter Bible classes. The climate of Korea has been considered the most healthful of all our mission fields. The cause of physical disability in the field has been due to disease, and chiefly Asiatic sprue. A few cases of nervousness have also been noted, but these were due to local causes or over work or a combination of both.

A Beautiful Land.

Korea is a land of wondrous beauty. It is mountainous everywhere. Even from the sea, mountains seem to rise full grown and roll away in never ending succession. In the spring crystal streams, like children at play, come tumbling, leaping, shouting down the mountain sides, then glide with the easy grace of the Orient through green fields of grass or growing grain; pausing along the way to run the rude mill that is pounding out the rice for the hungry multitudes; loitering in sequestered nooks to feed the wild fowl that nestle on their bosoms; kissing the hands of the weary women who wash beside their courses. Rhododendron and wild flowers blaze along the mountain slopes, green scrub-pines and other trees

add to the color scheme. Across the greening barley fields gorgeously plumed pheasants lift their heads to call to their mates in ecstasy of delight, the skylark rises from his bed and is lost in a mist of song in the wonderful turquoise firmament that bends in admiration over the natural beauties of the land. In autumn the orange-hued persimmons, large and luscious, bend the branches of the trees, the fields are golden with ripened grain, the sky takes on its loveliest hue and twilight lingers as if loath to draw the curtain of night upon a scene so pleasing.

A Benighted People.

All this would be glorious, but for the fact that it deepens the contrast between the natural beauty of the land and the millions of the people without hope, clothed in sin, girded with superstition that wander through these beautiful scenes into the darkness of eternal night. Involuntarily one finds himself repeating:

"In vain with lavish kindness
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone."

Natural Resources.

The mineral resources of the country are mostly undeveloped, one might almost say, scarcely touched. Her hills and valleys contain iron, coal, copper, lead, gold, graphite, and perhaps other minerals. Several gold mines are in successful operation by foreign companies. Iron, coal and other minerals are being mined by the Japanese. There is a vast field for the development of agriculture and stock raising. Fisheries along the coast line of nearly 2,000 miles are only partially developed. And although through the ages her mountains and woodlands have been almost denuded by ruthless timber and wood cutting, yet in the north towards the Yalu there are some magnificent timber tracts. One of the greatest blessings in conservation that has come to Korea through Japanese rule has been the prohibition of further inroads on the timber and the reforesting of the land.

Korean Appearance.

The Korean resembles the Chinese more than he resembles the Japanese in appear-

ance, though when dressed in Western clothes, he might easily be taken for one or the other. The men are larger than the Japanese. The Korean women are as a rule small of stature. One of the peculiarities of Korea is the topknot, called by them "sang too." This is the little spike of hair, about the size of the thumb, that sticks up on the top of the Korean male adult's head. By adult we do not refer to age—that makes no difference—but to the fact that he is married. The unmarried boy—and the Korean is a boy until he is married—wears his hair in a plait down his back. On his wedding day this plait is cut off except enough to wind up into a topknot. The women after marriage also change the style of their coiffure, parting it in the middle and slicking it down on each side with oil until the head looks as if it had been varnished.

Korean Dress.

The dress of the Korean is theoretically white, though the young bridegroom of nine or ten bedecks himself with colored long coat and nifty little straw hat set rakishly towards his right ear to indicate what has taken place in his life. The rich "yang ban," or aristocrat, delights in delicately shaded clothes, the coat being of silk gauze that resembles the spider's web in its weight and texture. The young women, too, at new year, and at other times when not in mourning, wear colors, and the favorite son will have a little coat of many colors that show themselves in a ringed rainbow effect down the sleeves. Still, white, or what was once white, is the Korean national dress. It came about in this way. After the first period of mourning was over the second period required white to be worn until the end of the third year, and in the event of death in the royal family every subject must wear white for five years. Frequent deaths and infrequent intervals between mournings, led to the informal adoption of this custom as it now exists. The men wear a long, loose coat something like an ulster and tie it with an especial knot over the left breast. Underneath is a pair of the baggiest trousers ever designed, a kind of shirt and a facsimile of an American vest. Their socks are cut by a pattern that can only be drawn, never described. The shoes may be

of straw and made by themselves, or they may be made of something like raw-hide, and the soles studded with nails, or in the case of the well-to-do, you would see a shoe made of silk with the stout unpliant sole that characterizes all of the Oriental shoes except those of straw. For use in wet weather there is a wooden shoe scooped out after the fashion of the Dutch sabot, but having two wedge-shaped pieces of wood underneath to lift them out of the mud. The coolie wears a band of cloth about his head, a badge of servility, but the man who can make even the shadow of a claim to respectability is never seen on the highway without his little black hat that resembles slightly a beaver, but with a round, flat brim and smaller in the crown. It is made of a stiff crinoline-like cloth, or, if the owner is wealthy, it is of horse hair. This hat has a peculiar reverence and to break one even by accident is equalled only by breaking the owner's heart. The long pipe from which the Korean can draw more comfort than one who has never seen him can imagine is in the world, is the part of every true Korean's make up.

The dress of the women consists of a full skirt and a waist that does not always meet the waist band of the skirt. She wears no head gear, generally speaking, though in some sections a towel is folded and carried on the head as a badge of respectability. In former days a kind of cape was worn over the head and covered the face except the eyes, but this is rarely seen today.

Korean Houses and Villages.

There are no scattered houses along the country roads as in America. All of the people live in villages that nestle at the foot of the mountains or in the valleys. At the entrance and on either side of the road may still be seen the devil posts, one male and the other female. Down the front of the male will be carved in Chinese characters, "I am the general of all in heaven," and on the front of the female, "I am the general of all in hell," or the equivalent of these thoughts. Their purpose is to frighten evil spirits and so keep them from entering the village. Overhead rude representations of ducks made of wood and set on high poles guard the village from an air

raided by evil spirits. The houses are all one story, except in the large cities, where foreign architecture has entered in. The native houses are of two types; the tile-roofed building of the well-to-do Korean and the straw-roofed house of the average native. Both, however, are built on the same plan. The standard room is 8x8 feet, which is called a "kan," a house being known as so many "kan." The walls of the houses are of mud laid on bamboo slats and are impervious to the winds that sweep down through the mountain gorges. The windows have no glass, nor is there any in the door except in rare instances, where the householder has been fortunate enough to find, beg, or buy a small piece of broken window-pane. This he fastens with paper strips on the door, not to let in light, for neither light nor fresh air are deemed necessary, but for a peep-hole through which he may see what is going on outside. The door and small window are covered with a partially transparent paper, through which the little light they require for their simple needs finds its way. The door has a strip of paper around the edges to make it fit snug and excludes the wind and incidentally fresh air as well.

The women missionaries, in teaching their classes for women, where native modesty makes them keep everything close, have frequently noticed the lamp going out for want of sufficient oxygen to support combustion. The simple request to open the door for a few moments soon gives a new supply of fresh air and the work goes on. The room is heated by a system of flues ramifying from a firing place in the shed, or kitchen, to a main flue which leads to a chimney at one corner. These flues are covered with flat stones over which is laid a coating of mud which forms the floor of the room. In the poorer homes a piece of straw mat is laid over the mud, while the better homes have three or four layers of paper and over this a very fine grade of heavy oil paper that takes on a high polish and prevents smoke from entering the room. The Korean has been trained in the school of poverty to make everything count to the utmost and the same fire that heats the room also cooks the food, and here, as elsewhere, the spirit of conservation is prac-

ticed. There is little waste of anything in the Orient, except human life and time. The poorer homes are roofed with rice straw, which is laid on in successive layers and is very satisfactory, being cool in summer, warm in winter and shedding water well. The houses are surrounded by walls of rocks and mud or fences of brush. The women's apartments and the men's apartments are separate and no man, no matter how intimate, ever enters the women's apartments, nor even their courtyard. Even in the churches there is a curtain about six or seven feet high separating the men's side and the women's side and not even the deacons enter there to take the offering, this being done by women who are appointed for that purpose. The villages have practically no sanitation; streets without sidewalks wander at will through the settlement and unkempt children, the older ones carrying the younger ones tied on their backs, through the market square and the streets. A few older women and sturdy coolies in soiled white clothing, bearing heavy burdens in the racks upon their backs, pass to and fro. In the larger cities there is more order, more cleanliness, more enlightenment, but everywhere the fact that the Korean is groaning under the burden of his poverty is apparent.

Korean Food.

The diet of the Korean consists chiefly of rice, barley, beans and "kimchi," a kind of fermented cabbage hot with red pepper, which immediately challenges attention by an odor all its own. Lettuce leaves with red pepper paste are eaten as a salad. The average Korean eats little meat and then only as a side dish, but soups of all kinds from a broth of simple herbs or a soup of dog flesh to "kooksoo," a soup filled with yards of native vermicelli, which is the crowning dish of every feast. Rice is the principal dish, the rest are side dishes, but of these there are some one hundred and fifty varieties, some of which are delicious.

Korean Occupations.

The occupations of the Korean are varied. First is the student or scholar, who spends his time in reading the ancient classics, then the merchant who sits tailor-fashion

in his little shop 8x8 feet, smoking his long pipe, waiting for trade. Next the farmers and farm hands, who constitute a large per cent of the rural people. These live in the villages and farm the outlying districts, raising rice, barley, beans, turnips, cabbage, cotton, a little hemp, a little tobacco, and, in some sections, ginseng and ginger. Next is the coolie class who do all manner of labor, carrying burdens of 350 pounds and more upon their backs all day and receiving as a day's wage approximately 15 cents in gold. The occupations of the women are varied. Most of them are busy from morning almost until morning returns with the cooking, ripping of garments, for all garments must be ripped before they are washed, washing these garments by the laborious process of pounding them with a wooden paddle upon flat rocks beside the streams, ironing these garments by an equally laborious process peculiar to Korea. This is done by laying the garment upon a smooth stone and striking it alternately with two wooden instruments resembling policemen's clubs more than anything else. Often two women sitting facing each other do this work and the rat-a-tat of ironing sticks is an ever present sound. This imparts a high polish to the garment, which is highly prized by the Korean. The women also work in the fields and receive for their labor from five to ten cents per day.

Korean Language.

The Korean language is unique. Broadly speaking there are three types of written language and two of the spoken language. The written language may be in pure Chinese, which is the basis of the Korean language, or it may be in mixed script, a combination of Chinese and the common form of Korean writing, or it may be in the simple characters which really constitute the Korean language of today. This is the simplest form of written language known.

It consists of nine consonants, which may be also aspirated or reduplicated, twelve vowels, which in combination with "y" and "w" form an alphabet of twenty-three letters. These are learned in combination of consonant and vowel, male and female, and from these the sound is said to be born. It is exceedingly easy to learn to write and as easy to learn to read, but difficult to learn to speak so as to be understood. Anyone who can speak the language, but can neither read nor write, in a few hours' careful study for a day or two can learn to read almost any book in the range of their vocabulary. This language was originated in 1420 A. D. when King Sei Jong founded a college for the development of learning.

Though the Korean scholar, who revels in pure Chinese, with fine contempt, calls this "Un Mun" (the dirty language), and will pretend that he cannot read it, it has been the gift of God to the missionary, Christian workers and the populace of Korea. The Bible, hymn-book, tracts and books are all printed in these characters. The Korean has the Bible in the very language and idiom of the day in which he lives, and this is one reason why the Bible and its truths are so clear and plain to him. The spoken language may be in Chinese terms or in the simpler form of speech, which is used by the masses of the people.

Questions.

Where is Korea? What is the population? What is the tradition about the first King? Describe the climate. Mention some features of natural beauty. Contrast the condition of the people with the land. Mention some natural resources. Describe the appearance of the Korean. Describe the dress of Korean men. Of Korean women. Describe the Korean house. Name the principal articles of Korean food. What are the principal Korean occupations? Describe the Korean language.

II. Korean Characteristics and Beliefs, and Beginnings of Christianity.

Rev. P. B. Hill.

Love of Learning.

The Korean takes to learning as naturally as a duck to water. Others nations emphasize arms and conquest, but he emphasizes scholarship, and from the earliest days, when they held the ancient "quaga," to the present time, to be a scholar has been considered to be the chief end of man. Coolies dignify each other with the term "subang" (school man), though they have never been to school a day in their lives. Koreans are by far the best linguists of the Orient.

Patience and Politeness.

They are characterized by a patience that is unbelievable and a politeness that the Westerner might well study with profit. An interesting illustration of this is that of an old Korean gentleman who, having been knocked down by a foreigner on a bicycle, arose hastily and limping to the foreigner made profuse apologies for having hindered him in his journey.

Nerves.

It is a well-known fact that Koreans have no nerves. Any amount of noise or irritating incidents seems not to disturb their tranquility.

Morality.

Theoretically they have higher moral standing than the other nations around them and actually they have safeguarded the virtue of their women in a most remarkable way.

Religious Temperament.

They are naturally of a religious temperament and show intense zeal in their worship of demons and a fiery zeal for Christ

and his cause when freed from their bondage of superstition and sin.

Capable People.

That they are a capable people, no one who knows them and their history will deny. It is a recorded fact that in 1100 A. D. Arab traders got the magnetic compass from Korean mariners and passed it on to Europe. In 1403—47 years before printing was done in Europe—King Tai Jong ordered movable type to be cast from copper, and books were printed from these. In 1420 King Sei Jong founded a college with thirteen of the most learned men in the kingdom, who wrote books on agriculture, industrial pursuits, and other subjects and compiled a dictionary called Hun Min Chong-um. In 1467 the Buddhist bible in 50 volumes of 778 pages each was printed from type cut by the priests on wooden blocks. In 1592 Admiral Yi Soon Sin devised and put into operation a fast sailing iron-clad ship, which defeated the Japanese navy off the coast of Korea. A monument to this great man may be seen on an island near Mokpo, though the characters referring to the discomfiting of the Japanese navy have been practically erased by other hands than those of time.

Korean Pottery.

At a very early date the art of pottery was developed to a high degree among the Korean people. In 1598 General Nabeshima of Japan visited Korea, seized and brought over a colony of potters and settled them in his province of Hizen. The Prince of Satsuma brought over another colony and settled them at Satsuma. From these the Japanese learned to make the famous Satsuma ware and other grades of fine pottery.

It is said that a Korean village of the descendants of these potters is still at Satsuma. Iron memorial tablets to magistrates and high officials show that they had developed the art of casting to a marvelous degree of proficiency. The writing on these tablets is in the intricate Chinese characters, yet every dot and every point is perfect. Their work in brass and silver, even to this day, shows capability and genius. Some one has well said, "They are a superior people in an inferior environment." The type of eyeglasses, which we use today, and which is considered the latest and best achievement in optics—that is the circular lens with dark tortoise-shell rim—is identically the type of glass that the Korean has used for some hundred years past.

Ignorance.

In spite of all their capabilities, through the long years of isolation and in sin, they have steadily lost prestige, power and hope. The masses of the people are very ignorant, especially is this true of the women. One woman, when asked her name, stated that she was married to a man named Kim, but what his first name or other name was she could not tell. This is no unusual case. Girls are not wanted when they are born. They are unnamed, except in so far as a name of some kind is necessary to distinguish one from the other, and when a woman marries she is known only as Kim's wife or Ko's wife, and this only to distinguish her from some of Mr. Kim's "affinities," to tell to whom she belonged. The women, until the arrival of the missionaries, lived a hopeless, helpless life of drudgery and despair. Often when the missionary would ask them to believe in Jesus or to learn something of the Christian way they would shake their head sadly and with an expression of amazement upon their faces, would ask: "Houorable lady, do you not know that a woman cannot learn? Do you not know that after God made the dogs and pigs and such things, he made women?" Again the expression is heard from these women, "My mind is so dark it is like night inside." Yet the daughters of these same women put into the mission schools show a capability of learning and development that is almost unbelievable.

Children.

The children, scantily clad, are allowed to run the street together until the girls reach the ages of seven or eight. At this time they are taken within the walls of their own home to be trained for wives or else engaged in marriage and sent to the home of the bridegroom-to-be, where they become servants to the mother-in-law and under her iron hand are developed into the ideal wife of heathenism.

Marriage.

The children, under the old regime, married at a very early age. Neither bride nor groom see each other until the day of the wedding and during the ceremony the bride sits with hands meekly folded in her lap, eyelids shut or pasted shut and silent throughout the whole procedure. The ceremony is simple. There are no vows, just a formal interchange of bows, the touchiug of the nuptial cup with their lips, the wedding feast with wine and often drunkenness, and then the sad life that is the common lot of woman wherever the name of Christ is unknown.

Position of Women.

No woman eats at the same table with her husband nor eats in the same room, but when the male members and the mother-in-law have eaten, she partakes of her food oftenest from the dirt floor of the kitchen room. She is not permitted to speak to her husband without permission, nor to defend herself against any charges that he prefers against her. When beaten or her hair jerked out by handfuls she cries, but seldom or never resists. Upon marriage the girl severs all relationship with her home and her people. Therefore, should her husband, in a fit of ill temper, while drunk or for any other reason, decide to divorce her, the process is very simple, consisting generally in a severe beating and thrusting her without the gate of the home. She cannot return to her own home and so becomes what is known as "imjah upso" (an ownerless person), and is at the mercy of any man of the village. The lot of the widow is no more happy. Upon the death of her husband she is subject to the orders of his next eldest brother who can dispose of

her as he deems best, and if there is no elder brother or relative she also becomes an "ownerless person" and is at the mercy of the manhood of a heathen land. There is little wonder, therefore, that many of these poor women seek to end their life by drinking the strong lye-water, which they use in the process of washing, or else steal away in the quiet hours of the night and leap into the dark waters of the village well.

Christianity and Women.

To these women the religion of Jesus Christ has opened a door of hope and has led them into a new life and experiences that they never dreamed could come to any woman in any land. In the Christian home husband and wife share their meals as Christians should, enjoy mutual companionship and worship the Savior in sincerity with one mind and one soul.

Funerals.

The Korean funeral is characterized by much noise from hired mourners, for the most part, much wine, and much waste of money. After death the body is washed, bound with three bandages above the waist and three below, which are tied with seven knots, and then compressed into a narrow casket. At intervals the members of the family come into the room and wail with wailings indescribable. Immediately the geomancer is sent forth to find a proper grave' site. This has been eliminated to some degree by the restriction of the Japanese law which provides especial burying places where all bodies must be laid away, but even then the geomancer decides between these places. Originally the body was kept out of the ground for three days and then taken, with much lamentation on the part of the hired mourners, to the designated grave site, and the proper thing was to keep the body in a grave of straw or a little room until the flesh left the bones, when the bones were buried in the designated place. We see here something of the agnostic idea that evil inheres in the flesh. After the burial the earth is heaped up in the shape of a large mound, food and wine placed at the foot of the grave as a sacrifice to the spirit of the deceased, and the funer-

al party, more or less drunk, goes home. Sacrifices must be kept up every 1st and 15th day for several months, but the period of hourning lasts for three years. During the first several months the bereaved dress themselves only in sack cloth, the men wearing a very large straw hat which hides them from the heavens and the spirits above whom they feel that they have offended. At regular intervals, especially during the first three years, the sacrifice of food is offered at the grave and at more frequent intervals it is offered before the ancestral tablet in the home.

Ancestor Worship.

The ancestors are worshipped for five generations back, and when the father of the family dies the tablet of the ancestor of the sixth generation back is taken from its place and reverently buried.

Some of the superstitions seem to show that somewhere in the past they have come in contact with the religion of Jehovah and probably the teaching of Jesus. For example, on the fourteenth night of the tenth lunar month, after elaborate ceremonial cleansing of the body and dressing in clean white clothing, they prepare a broth of red beans. This is sprinkled on the door post and the lintel and the residue is eaten or burned in the fire. There is a law or custom proscribing as unclean anyone who has come in contact with the dead within a certain period, and in the home where a new baby has come or in a home where sacrifice is offered to the spirits these unclean ones must not come. There are frequent uses in superstition rites of three, or the trinity, of seven and of other things which characterize the religion of Jehovah.

The Sign of the Cross.

The sign of the cross is used as a sure talisman for preventing the entrance of an evil spirit. Wisps of rice straw are laid in the field in the shape of a cross. When one dies, the hands are crossed palm downward and tied in that shape, a quadruple cross is made by crossing four strips of white cloth upon the breast, a single cross of white strips is placed upon the back, and these firmly bound in place with the bandages referred to above. As the body is taken

through the door on the way to the grave, some trusted friend cuts a cross mark with a knife just in front of the door in order that the spirit, if evil, may not return to the house.

Spirits.

During the New Year there is a period of fifteen days during which time innumerable rites and ceremonies are indulged in. Some are sacrificial in character, others designed to please the spirits, and so to insure success, freedom from sickness, and happiness throughout the coming year. To the Korean mind spirits are everywhere, most of them malicious, and the chief religion of the Korean is the effort to placate these spirits one and all and so to prevent disaster or distress. In the early morning little girls go quietly to the well and dip from its center a cup of water, which is put in a little bowl that rests above the cooking pot in the kitchen, in order that the kitchen spirit may be pleased. Food is placed upon the housetop, in the yard, beside the well, in fact everywhere, for there are spirits everywhere, and on this they rest their hope for happiness and think not of the world that is beyond.

Religions.

In early days the people prayed to the God of heaven, and even yet you can see the ruins of the "Chun Che Dang" (heavenly sacrifice place). In 372 A.D. Buddhism was brought and for years was the prevailing religion, but with the advent of the Yi dynasty, about 500 years ago, it fell into disrepute, the priests were relegated to low class and could not enter the capital nor the cities. After the China-Japan war, however, this restriction was removed, but Buddhism never "came back." There has been in the past few years an effort on the part of Japan to revive the cult and to popularize the temples, but it has never met with much success. Some of the ignorant go to the temples, but even a casual observer can see the passing of Buddhism. There are a few Confucian temples where those of another generation, old Chinese scholars, go to bow before the tablet of Confucius and offer food; but here too are the evident marks of decay. The drum that once throbbed to call the faithful

to sacrifice has seams and cracks in its sides and its parchment head is dried, shrivelled, lifeless—an emblem of a human cult that tried to meet the needs of man's immortal nature, but failed and died. There are those who worship the Seven Stars, and on the 14th of the first lunar month numbers go to the mountain or stand at the edge of the village and bow to the moon as it rises above the horizon. Grotesque idols of wood and stone are in the villages or on the roadside, but the marks of decay are clearly discernible, and no new idols come forward to take their places.

Superstitions.

The superstitions of the Koreans are many and varied. Weird tales are told of "tokgabis," mischievous elves or imps, that play pranks upon the unsuspecting villagers, cutting off top-knots, breaking pickle jars, flashing fire signals in the mountains, calling people by names and disappearing in thin air. Formerly unmarried girls were buried in the roadway, their eyes having been first glued or sewed shut, their mouths and ears filled with dough to prevent their soul from escaping, and all who passed that way spat upon their graves and cursed their memory. Unmarried boys were buried in an upright posture in the mountains. These practices have been discontinued during the past few years. Still-born infants and those dying of pestilence are buried head downward or wrapped in straw and tied in trees to prevent a repetition of calamity in the home. As this is accompanied by no ceremony and generally committed to the mother, a mother who has more of love and less of fear will not do as she is bidden, but in some quiet place will, unobserved, lay the little infant's body to rest, though the belief is that if a mother grieves for her child no more will be born. When one is chilly, or creepy sensations steal over the body, a sorcerer is called, who sticks a knife in the kitchen yard, kindles a fire near it and scatters some food to coax the spirit out, then proceeds to sprinkle cottonseed in the hair of the sufferer and resting half of a gourd on the back of the patient's head, thumps this vigorously as he marches him once or twice around the knife and fire, crying, "Whase! Sabara!" To

prevent snakes from entering the house, a short piece of straw rope is twisted backward, leaves of the castor oil bush and red pepper are woven into it, and this is tied to a short bamboo, which is ridden like a stick horse all around the house. When the circuit has been completed the rope is burned and the householder retires in confident assurance that all danger from snakes is now past. An old shoe dangling over the wall from a bamboo pole will certainly prevent a tiger or leopard from entering that courtyard. They believe in a kind of transmigration of the soul. To return to this world as a dog, a bird, a flower, etc., is well, but the height of misfortune is to return in the form of a cat, a horned snake, a pig or a woman. Fortune-tellers, called "chumjangis," and those in league with or possessing power over evil spirits, called "mordangs" and "pansus," the latter being blind men or women, are much in demand. If one is to marry, the fortune-teller discloses whether the contracting parties were born in the rat, cat, pig, horse, or what year. A more important matter than you would suppose, since a man born in the rat year marrying a woman born in the cat year, would be led into domestic troubles innumerable. Lucky days for journeys and all such matters are indicated by the fortuneteller. The "mordangs" and "pansus" coax out or drive out evil spirits. Sometimes it is an all-night seance. At sundown the sorcerer takes his place, and, to the accompaniment of his drum, sings songs to the spirits, taking the house room by room and winding up at daybreak with a triumphant drumming and singing in the yard. These same means are used to drive evil spirits from the sick and to bring good fortune to the householder. On the bushes along the roads tiny bags of rice are hung as offerings to the spirits; on fence bits of cloth, maybe needle, thread, and thimble also, are hung as offerings to the "guest spirit," who is female, and, therefore, considered easily pleased by these offerings of dress goods. Wherever a road goes over the mountain top there is a spirit tree and a pile of small stones at its foot. Each Korean, as he goes over the mountain, drops a stone on this pile, spits, maybe drops an offering of rice, food, money, or green pine

twig and says, "Please give me a blessing." A volume might be written on the superstitions of this land, but these things are not peculiar to Korea alone. They prevail in China, in Japan, in Africa, and in practically every land where the gospel has not full power, for wherever there is no knowledge of Christ the fear of Satan and his minions fills the heart, and where Christ enters in, "perfect love casteth out fear."

Christianity Introduced.

The religious history of Korea dates back to the year 1603 A.D., where we find the record of a Korean Prince who had been baptized in Japan. He was later killed in Japan during a religious persecution. In 1707 French priests tried to enter Korea on the northern border, but were unable to get in. In 1780 a Korean convert to Catholicism came into the country from Pekin. In 1783 Thomas Kim, a young Korean converted to Christianity by a Portuguese Bishop, introduced Christianity into Korea. Before a year had passed a royal decree was issued against Christianity and he was killed. In 1784 Yi Tek Tso had his attention attracted to Christianity by a Chinese book on the subject and sent a friend to procure a copy of the same. A sect was formed which attracted the attention of Catholic missionaries, who succeeded in eluding the careful border guard and making their way to the capitol. The persecution of this sect soon followed. In 1791 Christianity was spreading rapidly in Korea, but was met with frequent edicts and persecutions in which many priests and converts were killed. In 1845 some Korean Christians went to Shanghai and brought over other priests, making a perilous journey in an open boat. In 1860 it is stated that there were 18,000 Christians in Korea. In 1866 a great persecution arose and thousands were killed; but a beginning had been made and the soul-hunger of Korea was to be appeased.

Dr. Allen.

In September, 1884, Dr. H. N. Allen, an American Presbyterian missionary in China, arrived in Seoul and was appointed physician to the United States legation and later, because of service rendered to the

Korean Crown Prince in time of an insurrection, was appointed physician to the royal family. The king built a hospital for him, and through his efforts opposition was broken down and the way opened for the hundreds of missionaries, both men and women, who have entered the land of the Morning Calm.

Dr. Underwood and Others.

In 1885 Rev. H. G. Underwood came to begin evangelistic work for the Presbyterian Church. In May of the same year Rev. William B. Scranton, M. D., his wife and mother came, and shortly after the Rev. H. G. Appenzeller and wife, of the Methodist Episcopal mission. In 1886 Mr. Appenzeller opened the Pai Chai school for boys and Mrs. M. F. Scranton the Ewa school for girls. In 1889 the Australian mission was established at Fusen by Rev. Mr. Davies, who died later of smallpox.

Our Pioneer Missionaries.

In 1892 the Southern Presbyterian Church sent out its first contingent, composed of Rev. and Mrs. Wm. M. Junkin and Rev. and Mrs. W. D. Reynolds, Rev. L. B. Tate, Miss Linnie Davis and Miss Mattie Tate, who went first to Seoul and later in 1896 to Chulla Province. In 1894 Rev. C. F. Reed arrived in Seoul to open the mission for the Southern Methodist Church. In 1898 Rev. Messrs. Foote and McRae and Dr. Grierson came to open a mission for the Canadian Presbyterian Church, and so from time to time new workers came, new stations were opened, and the work enlarged.

Division of Territory.

Today there are six missions in operation in Korea: Northern Presbyterians, Southern Presbyterian, Northern Methodist, Southern Methodist, Australian Presbyterian, and Canadian Presbyterian. They have divided the whole country territorially so that there is no overlapping, and each knows absolutely its own responsibility. The Northern Presbyterian mission is responsible for the evangelization of four million, seven hundred and eighty-five thousand people; the Southern Presbyterian

Mission, for two million, six hundred and thirty-five thousand; the Methodist Episcopal Church Mission, for three million; the Southern Methodist Mission, for one million, one hundred and thirteen thousand; Australian and Canadian Presbyterian Missions, each one million. So perfect is this unity that a member of one church moving to another territory as a matter of course becomes a member of the church of that territory.

Spirit of Unity.

The spirit of unity further manifests itself in the Union Severance Hospital at Seoul, in which all the Korean students are trained. It takes only Christian students, and consequently sends forth not only skillful physicians, but men who have the passion of Christ in their hearts. Another illustration is in the system of schools, which centers in the Educational Senate, composed of representatives of all the Christian schools, which fixes the educational program for all the schools and helps solve the many educational problems that arise. This educational system will unite in a great Union University in which all denominations will be represented, if the educational restrictions imposed by Japanese laws are modified or rescinded.

Korean Tract Society.

The Korean Religious Tract Society is supported by the various denominations operating in Korea and prints the one hymn book that is used uniformly throughout the land. It also prints tracts, book and other literature for Christian service.

Federal Council of Churches.

The Federal Council of Churches in Korea is composed of representatives from the various denominations and through it the Protestant churches present an unbroken front to prevailing evils and to the opposition to Christian work.

Bible Societies.

The British and Foreign Bible Society and also the American Bible Society, through its system of colporters, distributing Bibles and parts of the New Testament

throughout the unevangelized districts, render valuable service to the cause of Christ in Korea.

Y. M. C. A. and Salvation Army.

The Y. M. C. A. in Korea, as elsewhere, is supported by the various churches, and the Salvation Army is honored there as everywhere by all.

Self-Support.

Self-support has been developed in Korea as in few, if any, other mission fields. Dr. Underwood tells us that "in the spring of 1890, Dr. and Mrs. Nevius, of Chefoo, China, visited Seoul, and in several conferences laid before the missionaries there the method of mission work commonly known as the Nevius method. After careful and prayerful consideration we were led, in the main, to adopt this, and it has been the policy of the mission, first, to let each man 'abide in the calling wherein he was found,' teaching that each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade. Secondly, to develop church methods and machinery only as far as the native church was able to take care of and manage the same. Third, as far as the church itself was able to provide the men and the means, to set aside those who seemed the better qualified, to do evangelistic work among their neighbors. Fourth, to let the natives provide their own church buildings, which were to be native in architecture, and of such style as the local church could afford to put up."

The degree to which these principles of self-support have been practiced in the Southern Presbyterian Mission may be seen from the following extract taken from its annual report of 1918:

"1. No ordained native preacher has thus far been employed on foreign pay in whole or in part.

"2. The Mission has not helped in building any country church. It has helped to a limited extent in station church buildings which the missionaries themselves attend.

"3. The Mission pays no current expenses for any congregation."

Questions.

What is the Korean attitude toward learning? What can you say of Korean politeness? What is the religious temperament? What can you say to show that Koreans are naturally capable people? Tell something about Korean pottery. Describe the condition of ignorance, especially among women. What can you say about marriage in Korea? What of the position of women? What is the effect of Christianity on the position of women? Tell something about Korean funerals. About ancestor worship. What Korean customs are similar to those in the Bible? Tell something about Korean belief in spirits. Give a brief account of the religions of Korea other than Christianity. Mention some of the superstitions common in Korea. Tell about the introduction of Christianity in Korea. Who was Dr. H. N. Allen? Who was Dr. H. G. Underwood? Who were our own pioneer missionaries to Korea? Among what six missions is Korea divided? What is the responsibility of our church in Korea? Describe the spirit of unity that exists among the denominations in Korea. Tell something about the work of the Korean Tract Society. Of the Bible Societies. Describe at some length the practice of self-support in Korea.

III. Korean Missions in Action.

Rev. P. B. Hill.

Against these age-long customs, the vice, the sin, and the superstition of the Orient, the missionary goes with his simple message and his implicit confidence in the readiness of Jesus Christ to hear and answer prayer and in His power to transform these dark lives into lives that are radiant with His glory.

Modes of Travel.

Travel has always been difficult in Korea and still is. The chief means of transportation are chairs, both open and closed, borne upon the shoulders of men, rickshaws drawn by sturdy-limbed natives, ponies led by a horse-boy, over neither of which the rider has any certain control, bicycles have entered in later days, and automobiles or Fords are now in operation in some parts of the country; there is, of course, the trusty mission horse, and sometimes long journeys are made on foot.

Intrepid Spirit.

Using these modes of travel the missionary goes from the mission station into the regions beyond, fording streams, crossing mountains, facing snow and sleet, rain and wind, cold and heat, sleeping at night in little rooms never larger than 8x8 feet, often smaller, always inhabited by undesirable insects and poorly ventilated. His food is prepared on a charcoal fire. The water that he drinks must be carefully boiled. Each day he is face to face with sin, superstition and suffering humanity. Each day he is leading some souls to a closer knowledge of Jesus Christ, and at night when the great land of America is awakening to the activities of a new day, from the dismal courtyard of some Korean home he lifts his eyes to the stars in heaven, the only familiar sight to remind him of his native land, and lifts his soul in prayer for the dawning of that day when the Christian nations shall awaken to a sense of their responsibility to really preach the gospel to the whole world.

Compensations.

That there are hardships in the missionary's life none can doubt, but that the com-

pensations far outweigh the hardships is equally true. Changed men and women, better living conditions, new ideals and the blossoming of hope along the pathway that he walks with the consciousness of duty done, are the compensations.

Love of the Bible.

The Korean Christian is characterized by a wonderful love of the Bible. Women eighty years old have learned to read that they might know more intimately its precious truths.

Personal Work.

The Korean Christians are indefatigable personal workers, never ceasing to tell the story of Jesus to all with whom they come in contact. On one occasion, when the writer awoke in the morning he was greeted by two faithful helpers who asked if he had slept in peace. Having answered in the affirmative, in Oriental style the same question was addressed to the helpers. They replied, "Honorable Shepherd, we did not sleep, but we have had joy unspeakable. During the entire night we unfolded to one who has not yet known the Saviour the story of his love and power."

Practical Religion.

The Korean Christian is dead in earnest; almost the first question that he asks is, "Are you a believer?" and the second one, equally as vital, will probably be, "Are you doing the doctrine?" To him "the doctrine" is not to be learned but done, and to this end he not only memorizes the Scripture in large portions, but puts it into practice. Dr. Gale tells the following: "One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was, 'I have been memorizing some verses in the Bible, and have come to recite them to you.' He lived a hundred miles away, and had walked all that distance, traveling four nights—a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error,

the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied, 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan: 'I would memorize a verse, and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick.' Imagine this humble Korean Christian in a heathen city, amid the hills of the peninsula, taking that matchless moral code and, precept by precept, putting it into practice in his life with his neighbors. Is it any wonder that the Korean Church grows?"

Sacrificial Service.

The Korean Christian believes in a religion of sacrificial service. Women will strip their fingers of their wedding rings and take from their hair their silver hairpins, which is always a wedding gift of the groom, the most precious possession that any woman has, and put them, with a joy indescribable, in the collection for the propagation of the gospel in Korea, or in China or Quelpart, her two foreign mission fields. The school girls, whose diet is very meager, will take from their rice before it is cooked a few spoonfuls and lay it aside to take as an offering to the church on Sunday. The lepers in the leper home do the same thing, and in many instances a man who has received some especial blessing from God will deed his land or give his house to the church in fee simple.

A Striking Illustration.

The following is a happy illustration of sacrificial giving: Dr. W. Arthur Noble led to Christ a sturdy specimen of the northern Korean. He was the first convert in his village, and his house was the first meeting-place. After awhile the village church grew too large for its quarters and put up a chapel of its own. Then there was a debt which had to be paid. There was no money with which to pay it, as the little group had exhausted their resources. This leader, however, had one thing he could sell—his ox with which he did his plowing. One day he led it off to the market-place, sold it and paid the debt on the church. The next

spring when the missionary visited this village he inquired for the leader and was told he was out in the field plowing. He walked down the road to the field, and this is what he saw: Holding the handles of the plow was the old, gray-haired father of the family, and hitched in the traces where the ox should have been were this Korean Christian and his brother, dragging his plow through the fields that year themselves!

Prayer.

The Korean Christian believes in prayer. Every member of the church new and old will lead in public prayer, and by their prayers they get the blessings that the Father has promised to them that ask Him. What missionary is there who cannot tell of a man or woman from whom a demon was cast out by the exercise of prayer, of obdurate sinners won to Christ, of spiritual blessings received? The wonderful triumphs of the church of Christ in Korea are due mainly to the fact that she has lived on her knees.

The Missionary's Helpers.

From these devoted ranks the missionary draws his helpers. First there is the porter supported and sent out by one or the other of the Bible societies working in Korea, but under the direction of the missionary to whom he is assigned. His work carries him among the churches to supply them with Testaments, Bibles, or books of the Bible, but his chief mission is to those in the unevangelized districts. He possesses a spirit that nothing can daunt and an endurance unimaginable. In winter and summer, through snow and rain, dust and mud, he travels on foot carrying his pack of books, and a passion for the souls of men. He speaks to men along the roadside, preaches to the men who lodge in the inn with him, and reports each month the number of books sold and the names of those who manifested some interest in the doctrine, in order that helpers or other Christians from the nearest church might follow them up.

The helper is the missionary's right hand. Many cases might be passed as fit for baptism and many escape discipline but for the faithful helper who sits with the moksa (missionary) as he conducts an examination, or investigates a charge of conduct un-

becoming to a believer. Each helper has a little circuit of churches under his care and these he visits systematically, preaching, doing personal work, encouraging some one whose faith seems to be weakening, counseling those in need of counsel, strengthening the hands of the church leader who is in charge of the services during the absence of the helper. These helpers are supported in whole or in part by their circuits, and one of the greatest evangelistic agencies that the church could set at work would be a number of these men sufficient to fully work in the unevangelized districts and conserve the results of the colporter's sowing. But this takes money and the average American has too many selfish interests to gratify to think of doing this work worthily for the Christ who gave Himself for all. The members of the different churches pledge themselves to give so many days each month, or year, to preaching, helping in evangelistic services, or to personal work. And they not only promise, but they give it.

The women missionaries have their Bible women, or helpers, who accompany them on their trips to the country districts and assist them in their Bible classes and personal work, and it might well be said that of all the missionary force there are none who endure more, or more valiantly, than the missionary women of the Korean mission. Nearly all the helpers have their own story of how Jesus came into their own lives. These stories are often repeated and the wonder of Christ's redeeming love extolled.

Theoretically each missionary has oversight of about 100,000 of population, but since there are always some of the force on furlough, this number is considerably larger. At the present time, owing to death and protracted furloughs, occasioned by sickness, in some of the fields the evangelists are forced to assume the responsibility of twice or three times that number.

The Korean Church.

The Korean church building has no architectural beauty and there is no elaborate ritual, no entrancing music in the worship. None of these is needed, for each believer becomes a glorious temple of the Lord. Clothed in the robe of Christ's righteousness he becomes a priest of the Most High,

and in his heart there is a spiritual melody that awakens echoes in Heaven. The first sight of a Korean congregation at worship creates an impression that lasts forever, especially if the congregation is of some large church. As you enter you realize that this is a sacred place. No whispering, staring, or irreverent behavior is seen, but each of the white-robed worshipers as he enters goes quietly to his place on the floor (for there are no pews as in America), prostrates himself in prayer, then opens his Bible and begins to read, or joins in some familiar hymn which others may be singing while waiting for the hour to begin worship. There is a curtain six or seven feet high that runs from the pulpit to the rear of the church, separating the men's side from the women's side, and there is a separate door through which each sex enters and departs. No gentleman, or man of any standing, would look at a young woman, and a nice young woman will turn her back while a man is passing by.

The singing would not arouse much jealousy in musical circles in America, for though the volume is good and the enthusiasm all that could be desired, yet there is a range of personal liberty that the Korean indulges in singing that none but those who have heard can appreciate fully. Someone once said that one of the paradoxes of Korea was to find a man who could carry a three-hundred-and-fifty-pound trunk all day unable to carry a simple gospel tune five minutes.

Korean Worship.

- When the congregation prostrates itself for a season of voluntary prayer, or units in the Lord's Prayer, you see Korean worship at its height. One after another will take up the prayer, and as each new petitioner adds his voice, the volume of prayer increases until the sound reminds one of the distant murmuring of the sea.

Every worshiper brings both Testament and hymn-book and practically every one drops something in the collection.

Origin of Churches.

Churches have their origin in different ways. A promising group in Mr. Newland's field grew out of the visit of two brothers to the mission hospital for medical treat-

ment. While there they heard the gospel from the hospital evangelist, who faithfully preaches to all who come within its walls. They purchased copies of the New Testament and when they returned to their village began in their own home to tell the story of Jesus. They led their parents to Christ and soon others were won and in a short while a little group was worshipping regularly every Sunday and a church organized. Another church in Mr. Hill's field was the result of a tent meeting. At the time of this meeting, which was largely attended by the natives and conducted by Mr. Hill assisted by Rev. Ed. Wilson, now of sainted memory, Rev. Samuel Dodson and native helpers, several promising men decided to believe and pledged themselves to meet and study the word of God and pray each Sunday. This they did; being encouraged from time to time by visits from helpers, and the result is that after two years a church has been organized.

Rigid Tests.

No Korean unites with the church when he first decides to believe. He probably attends church for sometime before he formally enrolls, and six months or a year passes before he applies for his first examination, which though searching and rigid only entitles him, if he passes it, to be enrolled as a catechumen. Six months and generally a year or more later he takes his second examination and if he passes this, which is more rigid even than the first one, he is baptized and becomes a full member of the church.

Church Buildings.

Most of the churches begin in some believer's home and it was no doubt to some such little band as this that Paul referred when he said: "Salute the brethren that are in Laodicea, and Nympha, and the church which is in his house." Little by little they grow adding to their building, building larger structures as the need requires and always paying for their churches out of their own earnings. They have no suppers or anything like that. Religion is too real for them to seek to evade the sacrificial element and the responsibility of stewardship, and no doubt this accounts in some measure for the wonderful blessing of God upon their work. If the Christian

church of America met the challenge of the hour with one-half the earnestness and zeal that the average Korean manifests, the world would be evangelized in the next decade.

Our Own Work.

The Korean knows practically nothing of denominational differences yet each of the denominations working in Korea has its field for which it assumes the responsibility of evangelization. The work of our own church is in the provinces of North and South Chulla, which region is called "The Granary of Korea" on account of the great amount of rice and barley that is raised there. The population is estimated at 2,635,000. This includes the island population which is worked in part from Kunsan and Soonchum, but chiefly by Rev. H. D. McCallie, of Mokpo, who devotes his entire time to the island work. There are five stations in our field and seventy-three missionaries. The work of these five stations is divided as follows:

Chunju, which was founded in 1896 has a hospital in charge of Dr. M. O. Robertson, a boys' school in charge of Rev. F. M. Ecersole, a girls' school in charge of Miss Susanne A. Colton, and evangelistic work in charge of the evangelistic workers of the station.

Kunsan, which was founded in 1896 has a hospital under the care of Dr. J. B. Patterson, a boys' school under the care of Mr. Wm. A. Linton, a girls' school under the care of Miss Lavalette Dupuy, and evangelistic work under its corps of men and women evangelists.

Kwangju, which was founded in 1898 has a hospital under the care of Dr. R. M. Wilson, who also works in the Leper Home of the international "Mission to Lepers," boys' school under the care of Rev. J. V. N. Talmage, a girls' school under the care of Mrs. C. C. Owen, and evangelistic work under its corps of men and women workers.

Mokpo, which was opened in 1898 has a hospital under the care of Dr. R. S. Leadingham, a boys' school, a girls' school under the care of Mrs. J. S. Nisbet, and evangelistic work under its corps of evangelistic workers.

Soonchun, which was opened in 1913 has a hospital in charge of Dr. J. McL. Rogers and evangelistic work under its corps of

evangelistic workers. It has two excellent school buildings that were used for the training of the Korean boys and girls until by an official government order they were closed because religious exercises were held in them and the Bible taught as the Word of God.

Educational Work.

The importance of the educational work can hardly be overestimated as from these schools should come forth the trained Christian leadership that is necessary to the development of the church. Government restrictions and ever increasing regulations and requirements bid fair to deprive our schools of their highest usefulness if not of their very existence. There are sixty-two primary boys' schools, eleven primary schools for girls, with 1,249 boys and 206 girls. There are 337 boys in the academies and 292 girls. The industrial training department in each school, especially the girls' schools, fits the students for earning a living and also enables them to help support themselves in school.

The medical work holds a unique place in the mission work in Korea. A brief mention of remedies and needs will justify its existence apart from the direct results of its evangelizing force.

Medical Missions.

The people of Korea are bearing a burden of physical pain. Before the missionaries of the Great Physician went out to establish Christian hospitals, the people of this land had recourse to household remedies. Some of these the laws of polite society forbid recording. Some others are owl's eyes for debility, the warm blood of the tiger, deer, or wild hog for imparting especial strength and length of days, bear's gall for sore eyes, magpie soup for dropsy, raw frog spawn for a tonic, raw baby flesh for leprosy. Time would fail to tell of grated deer horns, of wine in which a snake has been drowned, of dog soup, of crow broth, or of the power to check an epidemic of typhus fever that is found in a pair of old breeches put on a forked beam taken from a mill and planted in the earth prong upwards.

For stubborn cases of sickness there is the sorcerer, who comes in and instructs the anxious loved ones in the making of a straw baby called a "husabi," which is put beside a stream or on the roadside in order

that the disease might be transferred to the one picking it up. Probably the sorcerer will beat a drum and sing to drive away the evil spirit that causes the sickness, or else coax him into a bottle and cork him up, or inveigle him into a fire where he is burned up.

One of the most horrible practices of the native doctor is that of the "chim." This consists in the regular diagnosis that the pain or the ailment is caused by an evil spirit. The native doctor then proceeds to stick long needles into the abdomen, into the joints, up the nostrils or wherever the pain is, in the vain hope of driving the spirit out. There are a few Koreans versed in Chinese medical lore and for a few things they know a remedy, but men of this type are few and are little patronized.

The Japanese government has begun quite an extensive medical work in Korea, but the Koreans as a whole and many of the Japanese patronize the mission hospitals rather than the more elaborate institutions of their rulers.

Lepers.

The leper is the most pitiable object that one ever meets. The victim of this fearful disease, which Koreans call the scourge of Heaven, comes hobbling to you on nubs of feet; hair and eye brows have long since gone, probably the nose also has been eaten away. Clad in filthy rags he holds out to you, raw and unbandaged, an emaciated hand from which the fingers in part, or in whole, have sloughed away. He looks at you with an appealing eye that penetrates the very center of your soul and hoarsely cries, "Honorable foreigner, give me life!" If there were no other good that the foreign missionaries have ever done, their ministry in physical things—to say nothing of spiritual things—to these poor symbols of sin and its misery, would forever commend their labor to God and to man.

Medical Statistics.

In the hospitals of our stations last year there were 20,736 patients treated, 3,040 in-patients, 868 major operations and 91,912 treatments.

Evangelistic Work.

The evangelistic field is where the church has found its greatest service.

Up to 1904 there were only about 30,000 Christians in all Korea. In that year began that great religious awakening that swept over the whole land. By the year 1910 there were more than 100,000 and today there are in round numbers 300,000 followers of Christ in Korea. The work in our mission has not kept pace with the work of the missions in northern Korea. There are probably two reasons for this: first, the northern Koreans seem to be more virile and alert than those of the south, and, secondly, when the great religious awakening came the northern brethren endeavored to keep pace with the movement. Had we been wise and seized this opportunity that God threw down as a challenge to His church here in the homeland, Korea would probably have had the gospel fully preached to her by this time.

Bible Classes.

One of the secrets of the wonderful development of the work in Korea lies in the system of Bible classes that extends throughout the land. There is the little group that meets with the missionary and one or two helpers in the country church for three or four days' intensive study, then the ten-day station class for men and a similar class for women, and finally the big Bible Institutes for men and for women held each year at Chunju for North Chulla and at Kwangju for South Chulla, and lasting a month. The attendance upon these classes ranges from little groups of eight or ten in the country churches nestling among the mountains to 2,500, the largest recorded enrollment at a single class, which was held at Syen Chen in northern Korea. The Koreans bring their own food to these classes and sometimes share their rice and pickled cabbage with some poorer brother in order that he may be enabled to stay for the full duration of the class.

Sunday Schools.

During the past few years the Sunday-school work has been developed to a wonderful degree of efficiency. An early effort in this direction was made by Dr. Forsythe and Miss Rankin at Chunju, which resulted in great good, but it remained for Mr. M. L. Swinehart with his fine enthusiasm to give this work the im-

petus and the form that it needed to make it more far reaching. Today there are 638 Sunday schools in the stations and the territory of our mission, with a total enrollment of 11,884, and thousands are enrolled in the hundreds of Sunday schools for the children of heathen parents that have sprung up all over Korean. Many of these schools will grow into churches as did the one at Tasum Gumi near Mokpo, which was begun by Miss Ada McMurphy.

Church Organization.

There are two native presbyteries of which the ordained missionaries are members, but in which the native pastors are in the majority. There is a General Assembly which controls the entire work in the bounds of the presbyteries, even granting sessional powers to missionaries in districts suggested by the Mission where there are no organized church sessions. The membership of the missionaries in the native church courts exists also at the option of the General Assembly. The time is probably not far distant when it will be deemed wise for the missionaries to retire altogether from voting membership in the native church courts and leave the ecclesiastical direction of the work entirely to these courts.

Theological Seminary.

There is a seminary at Pyeng Yang supported jointly by the Northern and the southern Presbyterian Missions. Last year there were 174 students in attendance, and also 50 post-graduates who came for a month of study. Since 1907, when the first class of 7 graduated, 230 men have graduated from this institution.

Statistics.

The latest statistics of our church show 73 Foreign workers, 67 children of Foreign workers, 333 native workers, 410 out-stations where regular services are held, 56 organized congregations, 7,929 baptized communicants and a total Christian constituency of 16,226. There were 526 additions last year (1918) and contributions from native sources totaling \$15,215 (gold).

This is the progress that the work of the Master has made in the once "Hermit Kingdom," where just a little more than 25

years ago the first stammering words were spoken and the missionaries stoned as they went along their way.

Hindrances.

What are the things that are hindering the work today?

1. There is lack of vision on the part of the church in America that seems to fail to see in unevangelized heathendom the greatest opportunity she has ever faced and the necessity of immediate action.

"Soon will the season of rescue be o'er.
Soon will they drift to eternity's shore;
Haste then, my brother, no time for delay,
But throw out the life-line and save them
today."

2. There is the lack of a passionate, pentecostal spirit of prayer. This does not mean that there are not many such pleaders for missions, nor that there are not many who go through the form of prayer that has no travail of soul, but it means that the church as such has failed to take seriously the world's spiritual needs and to go down on her knees before God confessing her sins and coveting spiritual power.

3. There is the failure of the average members of the church to realize the responsibility of stewardship, not only of life and of prayer, but also of material things, and because of this failure, overburdened men and women toil on in the unequal struggle till death or breakdown takes them from the field and new workers are sent out to take their places.

Obligation.

This is no time to discuss whether one who bears the name of Christ should give a tenth, but a time to resolve that each one shall have an eye to see, a heart to pray, and the determination to give—not a tenth, but everything they possess, if needs be, "till earth's remotest nation has heard Messiah's name." That the ever-increasing restrictions called the enlargement of religious liberty have tended to hinder the mission work in its three branches of service all missionaries fully realize, and that the "Kumel" church, which though professing allegiance to Christ, is

practically Unitarian, rationalistic and subversive, has disturbed the church by its proselyting and disruptive methods, is true; and that age-long customs, superstition, sin, and Satan with his legions present a solid front against the workers is true; yet none of these things daunts the brave souls of the missionaries, for they realize that if the church at home fulfills her spiritual mission, these barriers will melt away like mists before the radiance of the morning.

The Call.

The spirits of those valiant souls that have met death in Korea and the voices of those casuals whose broken health forbids their return to the front line call through these pages to the boys and girls, to the young manhood and womanhood of the church, to offer their lives in sacrificial service, and to the church in its entirety to offer its wealth in sacrificial measure until He who gave Himself and His all shall come again.

Questions.

How do Missionaries travel in Korea? What spirit do they show in their work? What are their compensations? How do the Korean Christians regard the Bible? Relate an incident to show how eager Korean Christians are to do personal work. Relate an incident to show that the Korean religion is intensely practical. Mention some sacrifices Koreans readily make in Christian service. Describe the spirit of prayer among Korean Christians. Why do Missionaries need helpers? What work is done by the helpers? Tell something about the Korean Church services. Tell how Korean Churches originate. Name some of the tests applied to Koreans before they are allowed to join the Church. Name the provinces in which our work is carried on. Name our stations in Korea, and give a brief outline of the work in each. What is the importance of educational work? Why are medical missions needed in Korea? Tell about the Bible classes. The Sunday schools. The Theological Seminary. What are the principal hindrances? Are these hindrances in Korea or in America? What call does Korea make to us?

Supplement

Our Hospital in Kunsan.

Lillie O. Lathrop.

Like all other hospitals in our mission, its foundation was a dispensary. When the patients come and buy medicine and get well or better from dispensary treatment, they are ready to come and stay or bring their relatives to do the doctor's bidding.

Sometimes one person cured and sent back to a community will induce the whole village to come promptly with every complaint. Others will try all other doctors first and then come with the shrewd assurance, "If you'll just make me well, I'll believe." Immediately, I doubt their sincerity. Those who come believing that these "Jesus-believing" people have a power over their evil spirits are usually ready to trust the God who gives us power.

A christian leaving the hospital always says, "First, I'm grateful to God for His mercy, and second, I'm thankful to the doctor who has helped me." A Japanese who had brought her little girl to be treated was overjoyed at her restoration. The child was ill with a trouble which takes the lives of so many—whole families so often. The parents had what the Koreans call, "A mind to believe," but had not yet taken a stand for Christ. The mother said to me when leaving, "Our doctors never could have made her well." Yet some of them have studied in Germany.

Some whose limited knowledge of Christianity is the story of a few of the miracles, come expecting the doctor to say the word only or by some mysterious power to heal them instantly.

It is quite a disappointment to them to be put to bed and have a daily routine of treatment.

Surgery appeals to the majority more than medicine. They think it is so much quicker to pull an aching tooth, than to treat and fill.

Many insist that the doctor cut out the "turtle" in their side. They have no doubt of its presence there. The turtle usually proves to be the enlarged spleen.

It is unusual for a thin patient to come

without asking for the abdominal aorta to be cut out.

We have all kinds of diseases—smallpox, hydrophobia, leprosy, tuberculosis, heart troubles of all kinds that make your heart ache for them, but oh, how grateful they are for your care and for the words that are for the "Healing of the Nations!"

Our Kunsan hospital is the only one in our mission built entirely Korean style. Korean houses are built with one, two, or any number of "kan" in them. The "kan" is marked by a beam in the ceiling and is about six or eight feet square.

At first there were only a few rooms, but as the work grew, a room or two was added until now a stranger could easily get lost among the winding ways of about a dozen little houses. We don't have furnace heat, but something the Koreans think is much better, and as for economy of fuel and safety from shock for operative patients, nothing equals it.

Foundations are made of big stone or granite put together with mud. These stones are always irregular, little ones filling in the cracks. Inside this are dug out little ditches from the ground in straight rows and a long one encircling the others just inside the foundation.

There is one opening from this through the foundation, which is the "firing-place." This always opens into the kitchen and in some poor homes comprises the kitchen.

The floor of the room is built of large flat stones laid over these ditches and placed just as close together as possible. Then comes the layer of mud which is patted down well between the stones. At this "firing-place" the same kind of mud and stones are used to make a stove which consists of a box-like affair with a hole in the top into which the iron pot is settled.

This stove is about eighteen inches high fastened to the house with the front side open. Pine tops are placed in this and a match sends a roaring blaze under the pot and room, too. On the opposite side of the house is the stove pipe. Sometimes a real stove pipe like ours tops the little chimney of mud and stone, but the old style has only

the mud chimney. Thus the rice is cooked and the house warmed with only one fire. By firing for about ten minutes morning and evening the room is warm enough for comfort and near the "firing-place" the floor gets hot and will burn like a stove when touched. Koreans can stand and enjoy a greater degree of heat than we can. Guests are always invited to sit on the hot spot.

Of course in our hospital, we have one large kitchen where all food is prepared. There are four big pots and one small one, three of which are over "firing-places" to one of our largest wards. The other two are just built to cook on and no other use. Other rooms are heated with same style of firing, but no pot.

Over the mud floor is pasted white paper, then heavy oil paper. These "paper-layers" make it a profession and the floors are a work of art. Walls are covered with white paper though in Korean homes. American newspapers and magazines are popular. Doors are made of lattice and papered inside. Many times have I knocked myself almost down in an effort to go hastily out of these doors which are about the height of my forehead. You see it is a tough proposition that confronts one if you don't bow to the customs of the country. As the Bostonians spell culture with a capital C so the Koreans spell custom with a capital C.

The patients are laid on the floor in rows—the bed is of cotton in a case of heavy white goods. It is called the "yow," and is about one or two inches thick. The sheets are spread over this just as we would place on a mattress in our hospitals here at home and a huge comfort or "eble" on top. The pillow is made of rice hulls. They are in small sizes about one foot long and eight inches wide and stuffed just as full as the case will hold. Some prefer a wooden block. Bed sores form so easily in consequence of these hard floor beds. Often patients have to be taught the comfort and necessity of baths. Some even live to be grown without ever having this experience. Yet there are others who want all the frills that can be offered and find our hospital quite a trying change from their wealthy homes where the comforts are of handsome silk—pillows silk with embroidered ends and linen cases. This class of patients dress in fine linen and silk.

Our gowns are of the plainest domestic which is very rough to them.

As you probably know, rice is the principal diet. We have this prepared in all forms to represent regular, light, soft and liquid diet. Koreans have many ways of varying this staple dish.

We serve only Korean foods as they prefer it and our food would be too costly. Many of our articles of food are extremely disagreeable to them. Cheese or chocolate are specially offensive. They never use milk or butter. While they have cows, the cow is the beast of burden and pulls the plough which prepares the field for rice.

Japanese are very fond of all of our foods and especially sweet milk, so from them the Koreans have begun the use of it.

We have a Japanese cook for our Japanese patients and while they use a large amount of rice, they use other foods too. Many Koreans and Japanese are using modified milk for their babies and study the hospital formulas with the greatest diligence.

It is difficult to keep patients or their rooms clean when they are on the floor. Also the nurse has a hard time caring for the floor patient. After giving a sponge bath on the floor, it is difficult to walk the rest of the day.

Let me advise all of you who think of going to Korea to practice sitting cross-legged on the floor before you get there to relieve awkwardness. When first in the work, a little girl went into screams of laughter as she saw me get up with the aid of my hands. They sit down and rise with easy grace. Most Koreans are possessed of supple muscles and deliberate grace is cultivated by all. Haste is a lack of good breeding.

There are about fifty helpers in the hospital counting from the native doctor down to cooks and washerwomen. Dr. Cheung is a product of our hospital in Kunsan. First he was Dr. Patterson's language teacher and as he taught, he learned; was a most apt pupil and now stands a monument to Dr. Patterson's skill and strong Christian character.

Each man has his special line of work and was trained personally by Dr. Patterson, and you would wonder how he managed to do so much and be in so many places all

at once. The laboratory does fine work and the operating room is excellent.

We had seven nurses when I left and two more expected to come. These girls are only for the women and children. Last summer out of eighty patients there were about thirty-five in the woman's ward. These seven girls were all we had for day duty, night duty and special. Korean women cannot work like Americans. The responsibility and hard work are too much for them. Usually our nurses are from those who have untrained minds—some cannot read their own language when they come to us. There is nothing lacking in their ability if the opportunity only comes to them. Yong-su-ni came to us crippled so that she could only hop on one foot with the aid of a stick—ignorant—in rags—outcast from her servitude (for it could not be termed home) on account of her illness and incapacity to work. She did what she could to help in the hospital to show her gratitude for treatment. Little by little she learned her letters by the aid of a native evangelist. After she learned to read she took examination as a catechumen—seemed radiantly happy and ambitious to learn more. Often she would say to me, "O, my mind is so dark!" Without a suggestion from any one, she gathered a prayer group morning and afternoon among the patients and taught them every chance she had. Her only experience of Christianity was in the hospital where she saw our nurses on probation and saw them receive a cap when they were accepted. When she returned from church after being accepted as a church member, she told our evangelist, "Yes, I've been accepted as a member, but they didn't give me a cap!" However, she has been very faithful without a cap and understands now better what it means to be a Christian.

The old lady whom I trained for night service in the Mokpo hospital was over fifty when she came to me—gray haired—had never been to school—couldn't read in her own language—but she had a bright mind—a good constitution, and a strong determination to be the best. She learned to be a Christian in the home of one of our evangelists before she came to me. After entering the hospital, she learned to read her Bible, learned to tell the time by a

clock, learned to keep a chart fairly well in English, to take pulse and temperature, was naturally tender to the sick and suffering and made a splendid nurse considering the difficulties in her way. How many American women would have the determination to overcome what she did? Then three others who were Christians when they came to us were the day nurses in Mokpo. I started training them when we had only a dispensary. At first my language was so halting and uncertain that most of my teaching was by illustration and as we worked together my nurses made wonderful progress. They learned to sterilize, and tend not only the work in clinic, but also assisted the doctor in the operations. The oldest of these girls had to get breakfast, clean the house, prepare two children for school before she came to her day's work at the hospital—she, a delicate frame, not larger than a child. She is an earnest little Christian, a splendid evangelist, and I have often envied her calm exterior when I knew her heart was breaking.

Then the next, one of those whose heathen home was not in accord with Christianity—was consequently left with two children to raise by herself—choosing this in order to be a Christian. She is one of the sweetest dispositions I've ever known and with it a strong, forceful character—a bright mind and diligent in her work.

The third was left a widow with one infant and a mother-in-law to care for. She was the youngest—naturally it was easier for her to learn. Her testimony to the heathen women who came to us was invaluable. They would make excuse for not being Christians by saying, "Yes, I know it is all very true words, but my father and my husband and my mother-in-law have never believed—how can I?"

To a Korean woman, these are insurmountable difficulties—but the little nurse would say, "Yes, but I was the first in our family to believe and now they are all Christians—even my mother-in-law!" That was a wonderful victory—the mother-in-law. Think of what these women have done with no text books and only my stumbling efforts to teach them. Shall they not have a chance—the many just like these of whom I speak—will you not help them?

A Brand Snatched from the Burning.

A True Story.

Rev. S. K. Dodson.

The missionary and Mr. Pai, a Korean colporteur, sat talking together relating experiences and how God had wonderfully blessed their work. All at once the missionary noticed that the fore finger of Mr. Pai's right hand was off at the first joint. Curious to know how it happened, he asked Mr. Pai about the matter. So Mr. Pai related his story.

His father had been quite a wealthy man and when he died left his estate to his son. But as so often is true in such cases, the son was wild and reckless. He soon began to gamble and little by little his father's estate melted away and he had little left on which to live. But he couldn't conquer the unsatisfiable desire to gamble and it was evident that absolute ruin would be his lot. At last in desperation he took an axe and cut off the finger which was used more than any other in throwing the dice. He thought that would stop him, but he found in his amazement that he could still throw the dice, and so went on in his downward career.

But one day came a turning point in his life. He happened to enter a small church where a man was telling of the power of the gospel. It gripped him. He became a converted man, gave up gambling and other bad habits, and lived a decent life.

The missionary who had preceded the one to whom he was now talking, noticing how well he was doing and the struggle he was making against poverty, offered him the position of carrying his load—a burden of about 140 pounds, including food, bedding, etc. Now for this son of the former rich gentleman, no matter how poor he may have become, to stoop to a thing like that and do the work of a coolie, was considered by the Koreans about the greatest disgrace that could come to him. But to Mr. Pai's honor, he accepted the position and for several months carried the missionary's load here and there and yonder, in rain and snow, up high mountain passes, and across swollen rivers. Then the missionary saw that he was made of the right kind of fiber, and offered him the position of colporteur. This

position he filled faithfully for several months, but soon after the above discourse with the missionary, he was struck down by typhoid fever, and went to his reward. He will long be remembered in the community where he lived, as an example of how God can save the worst of sinners.

SUNDAY SCHOOL AT THE LEPER HOSPITAL.

R. M. Wilson.

Does your Sabbath school have examinations at the end of each year on what has been studied? We have found this most effectual in getting the pupils to study, not only in the leper school, but in the general Sabbath school here in the city.

In our local church school examinations were held the last day in the year on the year's work and two one-dollar watches were given to the girl and boy making the highest grades and thirteen Bibles were given too as rewards for those in the various classes. The same day each of the twenty-nine classes of the leper Sabbath school were given examinations and a leather bound Bible was given to the one making the highest grade in each class and twenty-nine Bibles were given. The advanced or Bible class at the leper home I personally gave the examination, with some assistance from the missionaries here. The following twenty questions were asked: 1. What books did Luke write. 2. What were the last words of Christ to his disciples? 3. How will Christ return to earth? 4. How many apostles were there and who were the last two elected? 5. What was necessary to have been an apostle? 6. How many believed the day of Peter's great sermon and how many three days later? 7. Who said "Silver and gold have I none, but what I have that give I thee." 8. What "Ananiases" are named in Acts? 9. Why were deacons first elected in the early church? 10. Tell what you can of Gamaliel. 11. What effect did Stephen's death have on the church? 12. After Paul's conversion where did Paul go and how long did he stay? 13. Who was Dorcas? 14. For what special cause did the church at Antioch take a collection? 15. What Herods named in Acts? 16. Name the points Paul touched on his first missionary journey. 17. Who was with Paul on his

second journey? 18. Who was the first to believe in Europe? 19. What can you tell of the city and people of Athens? 20. What do you know of the Berean Christians? On these questions five made 100 per cent, one 98, two 97, four 95, only three made less than 90, only one less than 80 per cent.

The five making 100 were given a second examination, the following questions: 1. Before Paul and Barnabas went on first missionary journey what did the brethren do at Jerusalem? 2. What proof have you as the author of Acts. 3. Where did Luke join Paul on his second journey? 4. After Paul's first journey what problem did he go to Jerusalem to discuss? 5. What special event took place at Troas? 6. What was the belief of the brethren at Ephesus when Paul first went there? 7. How did Paul and the Chief Captain become Roman citizens? 8. To whom did Ananias and Saphire lie? 9. Name the prophets and teachers at Antioch? 10. What did the apostles and elders decide as to the gentiles keeping the law? The following grades were made on these questions: 98, 96, 94, 81 and 78. Mr. Kwak, who made 100 on the first and 98 on second questions is a very fine Bible student and loves the Book. He learned the book of Matthews gospel by heart last year. One of the bright girls who made 100 gave not only the answers, but in many cases told the verse and chapter exactly.

It's a privilege to teach the Bible at the Leper Home where they are so eager to learn and give you undivided attention. The greatest privilege that can be given a Korean is that of study and becoming a scholar and this none the less so with the lepers. Many of our lepers come from the beggar class, but very soon learn their letters and are taught from the day of their arrival. As soon as they can read a nice Bible is given them and not until then. In Korea it is no small matter to pass the examination for baptism, for one must have a thorough understanding of the scriptures. A man may attend church faithfully three or four years before being able to pass this examination.

When Dr. Smith visited the leper Sunday school the other day I asked him to give them a quiz. He asked many difficult questions on the Bible, but every one they answered, including "Who was the father of

Isaiah?" One of the missionaries said this was not known, but you can ask your Sunday school classes to answer this.

BLESSINGS FROM SUFFERING.

R. M. Wilson.

About twenty years ago Mrs. Kim had gotten a thorn in her hand which caused great pain and suffering. It was very difficult for her to make up her mind to go to the clinic of these foreigners who had come to the town, but the great suffering forced her to do so, as her own doctors could not remove the object. Dr. Owen, who has since passed to his reward, by a slight operation removed the "thorn in the flesh," and while she was coming daily for dressings she heard the gospel and began to believe. Her son made his living by selling whiskey, and he also became very much interested in this "foreign doctrine," and believed also but could not see his way possible to give up his means of livelihood.

It was announced that examinations would be held for church membership or baptism, and Mr. Kim mustered up enough courage to try. He was told afterwards that his failure was due entirely to his whiskey shop. The three other men who took it with him passed the examination, so this failure was a great shame to him, and he resolved right there to quit this business, and he did, and at the next examination the next year he passed easily. He then began to receive many blessings and grew to be one of the leaders of the church.

When Kwangju Station was opened he was the Christian selected to come up and open the way and buy the land. When he began to purchase the land for the mission station, and was paying about two or three dollars an acre, the report went out that "a foolish old rich man" from Mokpo was buying up land and paying enormous prices, and that every one should come out and sting him. The house site for one of the residences cost about \$5.50. He bought up a big tract of land, which is now so valuable and the home of this great station of nine residences and four institutional buildings.

Mr. Kim being the most reliable man to be had, was sent down about seven years ago and bought the land for the Soonchun Station at a most reasonable price.

OUR CHOSEN (KOREA) MISSION

1892—TWENTY-SEVEN YEARS—1919

CHUNJU, 1896

REV. AND MRS. L. B. TATE
MISS MATTIE S. TATE
REV. AND MRS. L. O. McCUTCHEN
REV. AND MRS. W. M. CLARK
REV. AND MRS. W. D. REYNOLDS
MISS SUSANNA A. COLTON
REV. S. D. WINN
MISS EMILY WINN
MISS E. E. KESTLER
MISS LILLIAN AUSTIN
MR. AND MRS. F. M. EVERSOLE
DR. AND MRS. M. O. ROBERTSON
MISS SADIE BUCKLAND

KUNSAN, 1896

REV. AND MRS. WM. F. BULL
MISS JULIA DYSART
DR. AND MRS. J. B. PATTERSON
REV. JOHN McEACHERN
MR. WM. A. LINTON
MISS LAVALETTE DUPUY
REV. AND MRS. W. B. HARRISON
MISS LILLIE O. LATIROP
REV. D. JAS. CUMMING

SOONCHUN, 1913

REV. AND MRS. J. F. PRESTON
REV. AND MRS. R. T. COIT
MISS META L. BIGGAR
MISS ANNA L. GREER
REV. AND MRS. J. C. CRANE
DR. AND MRS. J. McL. ROGERS

KWANGJU, 1898

REV. AND MRS. EUGENE BELL
REV. S. K. DODSON
MISS MARY DODSON
MRS. C. C. OWEN
MISS ELLA GRAHAM
DR. AND MRS. R. M. WILSON
MISS ANNA McQUEEN
REV. AND MRS. J. V. N. TALMAGE
REV. AND MRS. ROBERT KNOX
MR. AND MRS. M. L. SWINEHART
MISS ESTHER B. MATTHEWS

MOKPO, 1898

REV. AND MRS. H. D. McCALLIE
MISS JULIA MARTIN
REV. AND MRS. J. S. NISBET
MISS ADA McMURPHY
DR. AND MRS. R. S. LEADINGHAM
REV. AND MRS. L. T. NEWLAND
REV. AND MRS. P. S. CRANE

UNION WORK

MISS ELISE J. SHEPPING
SEOUL

MR. AND MRS. WM. P. PARKER
MR. J. B. REYNOLDS
PYENG YANG

Our Field: 2,651,000 Souls

OUR FORCE—

FOREIGN WORKERS.....	73
NATIVE WORKERS.....	333
CHURCH MEMBERS.....	7,929
SCHOOLS.....	81
STUDENTS.....	2,084
SUNDAY SCHOOLS.....	302
SCHOLARS.....	11,874

OUR EQUIPMENT—

HOSPITAL PLANTS.....	5
SCHOOL PLANTS.....	10
MISSIONARIES' RESIDENCES	32
A NUMBER OF MISCELLANEOUS BUILDINGS USED IN THE WORK.	
TOTAL ESTIMATED VALUE OF PROPERTY IN GOLD.....	\$233,978

Our Sunday-Schools are asked to assume this year \$40,000 of the support of our Chosen Mission. This amount is divided into 8,000 shares of \$5 each, and two-color lithograph certificates of stock are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals, for any whole number of shares.

PRESBYTERIAN CHURCH IN THE UNITED STATES

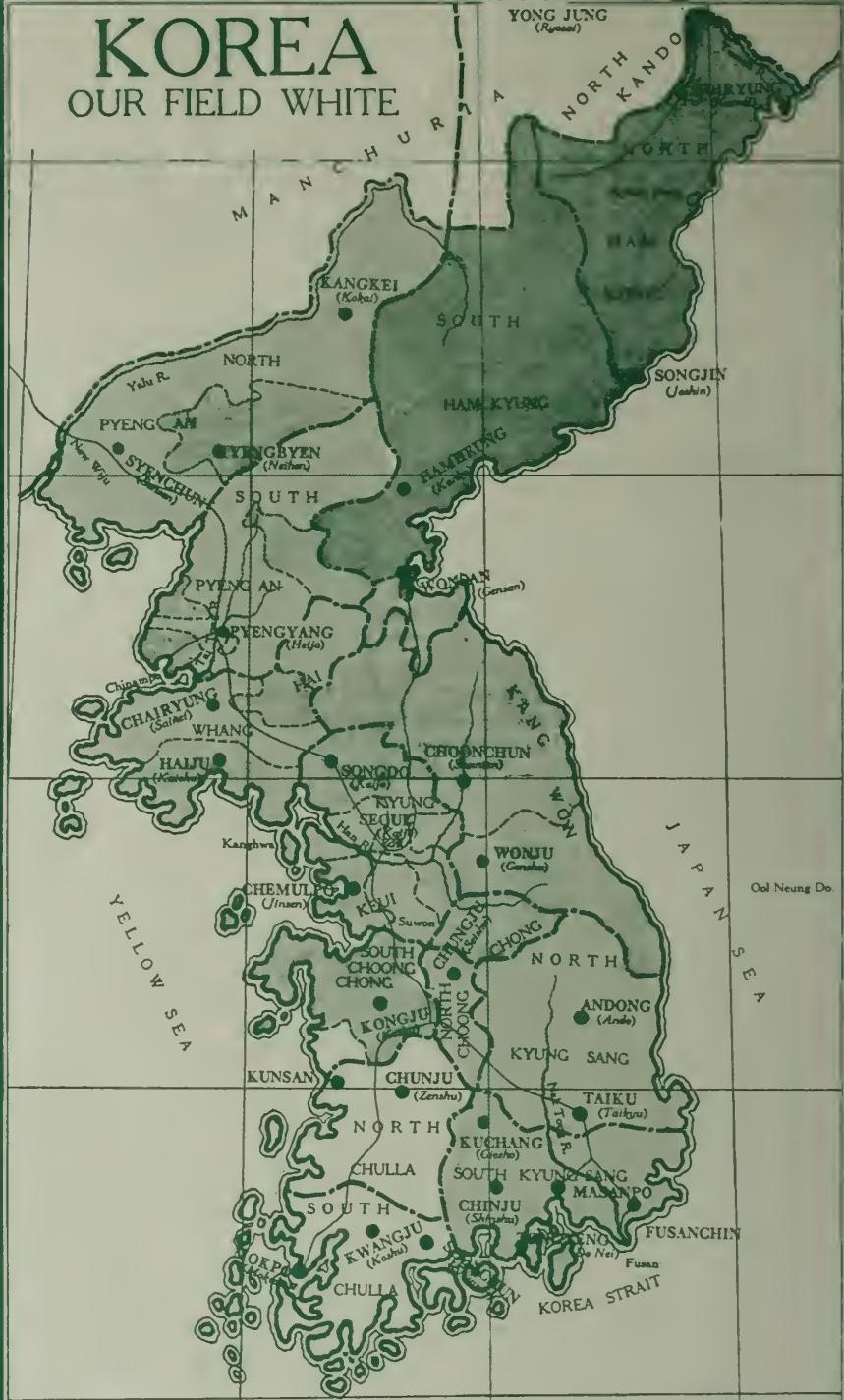
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT

KOREA

OUR FIELD WHITE



PRESBYTERIAN CHURCH IN THE UNITED STATES

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT